

## THE MONASTERY OF ST. ABERCIUS AT KURŞUNLU (ELEGMI) IN BITHYNIA\*

CYRIL MANGO

THE village of Kurşunlu is situated on the southern shore of the gulf of Gemlik about 12 km. east of Mudanya.<sup>1</sup> Prior to 1922 it was a predominantly Greek village commonly known as Λιγμούς or Λιγουμούς, a corruption of its mediaeval name Elegmi (from the accusative Ἐλεγμούς).<sup>2</sup> The identi-

\* This note is the result of two trips to Kurşunlu, the first in 1962, the second in 1967. The author wishes to thank his travelling companions, Dr. Nezihi Fıratlı, Mr. E. J. W. Hawkins, and Professor Ihor Ševčenko. The plan of the church was measured in 1962 by the author and Mr. Hawkins. Some of the photographs reproduced here were taken by Professor Ševčenko.

<sup>1</sup> See B. Ph. Adamantiades in *Μικρασιατικά Χρονικά*, VIII (1959), p. 121f. There is another Kurşunlu situated midway between Bandırma and the mouth of the Rhyndacus.

<sup>2</sup> We quote in translation the account of Kurşunlu given by M. Kleonymos and Chr. Papadopoulos, *Βιθυνικά* (Constantinople, 1867), pp. 150–52, since this work is not easily available: "Elegmi (Turkish Kurşunlu) lies about two hours southwest of Kios, on the sea. One finds there some scattered remains of Hellenic antiquity, such as capitals, sarcophagi, etc. There exists a tradition that there was once a big city a little to the east of the present location, and that it had as its acropolis the village, now called Peladarion, that lies on top of the mountain. Next to the latter are still to be found traces of ancient and more recent walls as well as of underground conduits which show that they went in the direction of Elegmi. It is furthermore said by the inhabitants that a certain young prince, exiled from Constantinople, took refuge there [i. e., at Elegmi] and built a monastery called Eleanai. This fell into ruin and disappeared, but next to it was later built a small church of St. Abercius which was repaired a few years ago. Inside this church has been placed a supulchral slab, found in that vicinity, and bearing the following inscription: Ἐνταῦθα κεῖται πορφυρόβλαστος κλάδος, etc. [For the inscription, see *infra*, note 44]. Elegmi consists of two hundred families, of which about thirty are Ottoman. There is only an elementary school there. The place is called Kurşunlu by the Ottomans because, when it was captured, the dome of the ancient church was covered with lead." There is a slight ambiguity in this text which has misled Grégoire (see article quoted in note 23

fication of Kurşunlu with Elegmi rests on local tradition which is at least as old as the eighteenth century<sup>3</sup> and which we see no reason to question. In the early nineteenth century the Christian community of Kurşunlu appears to have attained a level of relative prosperity and was able to build two churches. The older of the two, now used as a dwelling house, is situated in the upper part of the village and preserves the following inscription which we found lying in its courtyard (fig. 1):<sup>4</sup>

[+ Οὐ]τος ὁ θεῖος ναὸς τῶν παμμεγίστων ταξιαρχῶν, ἀνηγέρθη ἐκ βάρων κ]ατα τῷ αὐγῆτος κατὰ μήνα Αὐγούστον, δηὰ προστασίας τοῦ πα-

*infra*): the authors surely mean to say that the monastery was at Elegmi, not at Peladarion which they themselves describe (p. 152) as a village situated on the mountain range half an hour distant from Elegmi, and enjoying a fine view of the plain of Bursa, Mt. Olympus, and Lake Apollonias. Peladarion (Filadar), described as a κάστρον in a mediaeval document (F. Miklosich and I. Müller, *Acta et diplomata* [Vienna, 1860–90], I, p. 38), was known, as early as the seventeenth century, as an exclusively Greek village. A few ancient inscriptions have been found there. See J. Spon and G. Wheler, *Voyage d'Italie, de Dalmatie*, etc. (Lyon, 1678), I, pp. 278–9; Pitton de Tournefort, *Relation d'un voyage du Levant* (Paris, 1717), II, p. 480; Ph. Legrand, *Bulletin de correspondance hellénique*, XVII (1893), p. 543; G. Mendel, *BCH*, XXIV (1900), p. 373; Th. Wiegand, *Mitt. d. Deutsch. Arch. Inst., Athen. Abt.*, XXIX (1904), p. 311; L. Robert, *Etudes anatoliennes* (Paris, 1937), p. 225 ff.; B. Adamantiades, *op. cit.*, p. 119f. For antique remains at Kurşunlu, see G. Perrot and E. Guillaume, *Exploration archéologique de la Galatie et de la Bithynie* (Paris, 1862), I, p. 12; G. Mendel, *op. cit.*, p. 376 (one funerary inscription).

<sup>3</sup> Meletios of Ioannina (d. 1714) in his Γεωγραφία παλαιὰ καὶ νέα (Venice, 1728), p. 448, speaks of Ἐλεγμοὶ κώμη τανῦν, ποτὲ δὲ πόλις as being between Gemlik and Mudanya.

<sup>4</sup> In the same courtyard Professor I. Ševčenko and myself found an early Byzantine inscription in hexameter which we hope to discuss on another occasion.

[νιερωτ]άτου καὶ κυριάρχου τῆς ἐπάρ-  
[χίας αὐτῆς] κυρίου Ἀνθίμου, καὶ δαπά-  
[νη πάντων ?] τῶν Χριστιανόν τῆς χώ-  
[ρας ταύτης] Ἐλεγμόν.

That is: "This holy church of the great Archangels was erected from the foundations in the month of August 1803 under the patronage of the most reverend master Anthimos, lord of this diocese,<sup>5</sup> and at the expense of all the Christians of this place, namely Elegmi."

The second church, now a roofless shell, is situated on a projecting spur of ground a short distance down the hill from the first one, and bears the following inscription over its entrance (fig. 2):

Ὁ θεὸς ναὸς οὗτος ἀγνῆς τῆς Θεοτόκου  
ἐπονομαζομένης τό πάλαι Γοργωυπήκου  
αὐτῆς ἀνεκαινίσθη ἐκ βάθρων καὶ ἐκτίσθη  
ἐπὶ Χρυσάνθου Προύσσης τοῦ ἀρχιεπισ-  
κόπου  
ἐπιστατοῦντος δὲ τοῦ πανοσιοτάτου,  
κυρίου Παρθενίου τοῦ κατηγουμένου  
ἐπιμελίας οὗσης αὐτοῦ καὶ δαπάνης  
συνδρομῆς δὲ πασῶν τῶν εὐσεβούντων  
Ἐλεγματῶν τε καὶ πολλῶν ὀρθοδόξων  
ἐν ἔτι ᾧ ὡλῃ 1838 Αὐγούστου 15.

That is: "This holy church of the immaculate Mother of God formerly called Gorgoepikoos, was restored anew and built from the foundations at the time of Chrysanthos, archbishop of Prousa,<sup>6</sup> under the supervision of the most reverend master Parthenios, the abbot.<sup>7</sup> [This was done] by his solicitude and at his expense, and also by the contributions of all the pious Elegmites and many [others among the] Orthodox, in the year 1838, August 15." Many mediaeval fragments have been built into the walls of this church, including the relief of a bird pecking grapes (fig. 3) and the epitaph of a monk Joseph, dated 1446.<sup>8</sup>

<sup>5</sup> Anthimos, metropolitan of Bursa (1777-1807), who built or repaired several other churches, namely at Bursa, Filadar, and Trilye. See B. I. Kandes, *Ἡ Προῦσα* (Athens, 1883), p. 140.

<sup>6</sup> Metropolitan from 1836 to 1846 and specialist in ecclesiastical music. See B. Kandes, *op. cit.*, p. 141.

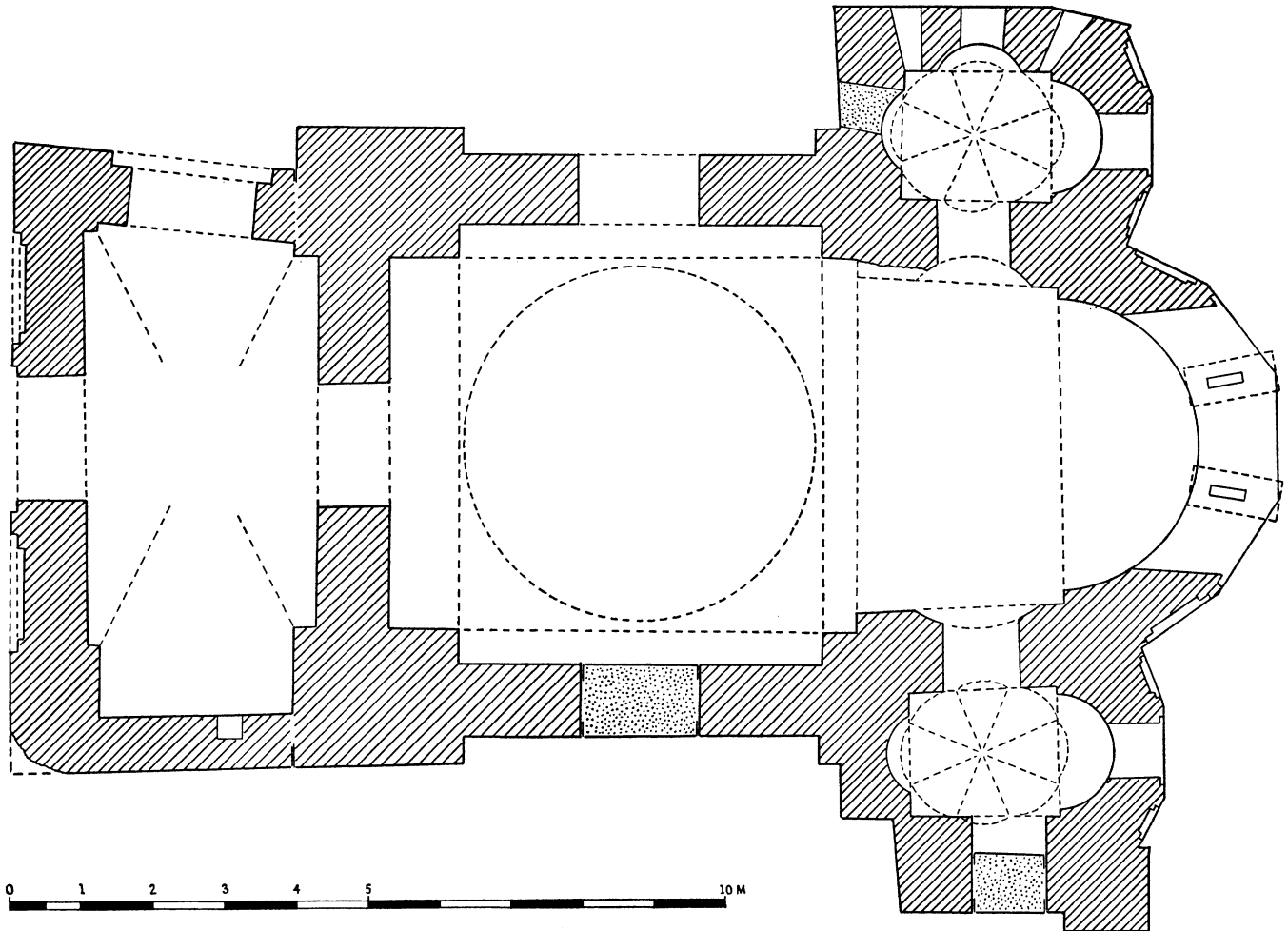
<sup>7</sup> Presumably the abbot of St. Abercius.

<sup>8</sup> Incorrectly published by P. Kastriotis in Δελτ. Χριστ. Ἀρχαιολ. Ἑταιρ., II (1894), p. 84. This epitaph will be included in the collection of dated Byzantine inscriptions being prepared by Professor Ševčenko and myself.

Of much greater interest is a third church, situated on the seashore a short distance east of the village and known in modern times as the monastery of St. Abercius.<sup>9</sup> The structure is as yet nearly complete except for the loss of the main dome, but the exterior is thickly overgrown with vegetation, while the interior is encumbered with earth and piles of stones (figs. 4-6). This is a single-nave building which was covered with a dome 5 m. in diameter carried on pendentives (Text fig. A). The north and south tympana are each pierced by three windows. The apse is lit by a triple window divided by mullions capped with large impost blocks (figs. 7, 8). The latter are decorated on the outside with crosses resting on globes and are certainly of much earlier date than the church. The semidome of the apse is curiously constructed of brick laid in both pitched and horizontal courses (fig. 9). The bema is scalloped out on its north and south sides and communicates with the prothesis and diaconicon which project on the exterior and are both covered by elliptical melon domes divided each into eight segments. The narthex has a single cross-groined vault and is noticeably out of alignment. It may be later than the main structure, although the two exhibit practically the same form of masonry. Various carved elements are scattered about the interior of the church: some of these, e.g., an impost capital decorated with crosses on two sides (fig. 10), an Ionic impost capital decorated with confronted eagles (fig. 11), a length of cornice bearing a tongue-and-dart design (fig. 12), appear to be of sixth-century date; others, like a small capital decorated with what may be described as a cross *pommée* (fig. 13), are manifestly much later. Several of these pieces, recorded by us in 1962, were no longer to be seen in 1967.

A few yards to the north of the church there runs along the seashore a long straight wall of regular brickwork incorporating some earlier remains such as part of a fifth-century

<sup>9</sup> The only publication that has been devoted to this church is a brief and unsatisfactory article by M. Romazanoğlu, "Eine kleine Kirche in Bithynien," *Πεπραγμένα τοῦ Θ' Διεθν. Βυζαντ. Συνεδρίου*, I (Athens, 1955), pp. 440-42. Plates 110-11, which are unfortunately out of focus, show much more of the frescoes of the church than remains today.



A. Kurşunlu, Monastery of St. Abercius. Ground Plan

Corinthian capital. In the sea we found a fragment of a late antique tombstone with an inscription prescribing a fine of 2500 denarii in the event the sepulchre was used for unauthorized burial—a type of epitaph very common in the region of the Propontis.

The entire interior of the church was once covered with frescoes of which considerable remains were still to be seen fifteen years ago, but very few today. Among the better preserved fragments are the Parable of the Publican and the Pharisee as well as two standing martyrs on the northwest pier (fig. 14), St. George on the north wall, a medallion portrait of St. Thomas in the passage leading from the bema to the diaconicon (fig. 15), and a Man of Sorrows, identified as ἀποκαθύλοσις (sic) τοῦ Χ(ριστ)οῦ, in the apse of the prothesis. The semidome of the apse (fig. 9) was painted in two registers: in the upper one there was probably an enthroned Madonna flanked by adoring angels, while the lower one consisted of angels, cherubim, and seraphim. The vault of the bema, which has now lost all its paintings, had a medallion at its crown containing, it would seem, the Trinity, and two registers of painting on either side, the upper one being devoted to a Gospel cycle, while the lower one contained a procession of angels. The frescoes are unquestionably post-Byzantine, probably of the seventeenth or eighteenth century. We have found no trace of an earlier painted decoration.

There can be little doubt that the church itself is of the Comnenian period. This is indicated, first of all, by the character of the brickwork which is of the “recessed course” type, the use of which is limited to the eleventh and twelfth centuries.<sup>10</sup> The mortar joints are about 11 cm. wide and have oblique (“weathered”) pointing. Single courses of brick alternate with single courses of stone, but at intervals there are three or more successive courses of brick. This type of construction is found, e.g., in St. Saviour Pantocrator (Zeyrek Camii) at Istanbul. The architectural features of the Kurşunlu church, viz. the scalloped bema, the unified central space with the dome supported on corner piers, the articulation of the west façade,

tympana, and apses by means of shallow recessing, all point toward the same date.<sup>11</sup>

It seems natural to identify the Kurşunlu church with the monastery τῆς ὑπεραγίας Θεοτόκου τῶν Ἁλίου Βωμῶν ἡτοι τῶν Ἐλεγκμῶν, reconstituted in the reign of Manuel I by one Nicephorus Mysticus and provided by him with a typicon, dated 1162, which is preserved in cod. Patm. 265.<sup>12</sup> This typicon is not, unfortunately, very specific with regard to the situation, architectural features, and previous history of the foundation to which it applies and this, perhaps, because it reproduces with only a few changes the typicon of another monastery, that of St. Mamas at Xylokerkos.<sup>13</sup> Nevertheless, some useful data may be extracted from the typicon of Nicephorus. The monastery was situated in the Opsikian theme, in the district of Katabolion (ὑπὸ τὴν ἐνορίαν τοῦ Καταβολίου),<sup>14</sup> and

<sup>11</sup> For the over-all plan of the nave, cf. Kariye Camii (phase 4, presumably twelfth century): D. Oates in *DOP*, 14 (1960), p. 223 ff. Instances of the “scalloped” bema at Constantinople range in date from the eleventh century to the thirteenth-fourteenth: Kilise Camii, Pantocrator (both the south and north churches), Gül Camii (Comnenian), Fenari Isa Camii (south church) St. Andrew in Krisei (presumably late thirteenth-century rebuilding), “St. Thekla.” For five-sided apses, see G. Millet, *L'école grecque dans l'architecture byzantine* (Paris, 1916), p. 182 f.; Ch. Delvoye, *Byzantion*, XXXII (1962), p. 540 ff.

<sup>12</sup> Ed. A. Dmitrievskij, *Opisanie liturgiĭeskikh rukopisej*, I (Kiev, 1895), p. 715 ff. Cf. Introduction, p. xcvi ff. On the manuscript, see I. Sakkelion, Πατριακή βιβλιοθήκη (Athens, 1890), p. 136; Sp. Lampros, Νέος Ἑλληνομνήμων, XVIII (1924), p. 3 ff. There is a nineteenth-century manuscript copy of the typicon in the Panteleemon monastery, Mt. Athos: Sp. Lampros, *Catal. of the Gr. MSS on Mt. Athos*, II (Cambridge, 1900), p. 412, No. 6182. On this and other known typica, see R. Janin, *Revue des études byzantines*, XXII (1964), p. 5 ff.

<sup>13</sup> As shown by J. Pargoire, *Izvest. Russk. Arkheol. Inst. v Konstant.*, IX (1904), p. 309 f.

<sup>14</sup> Katabolos or Katabolion (cf. C. Du Cange, *Gloss. med. graecitatis*, s. v.) was either another name for Kios or it designated a coastal locality close to that town. This is suggested by a comparison of two parallel texts which describe the submission of Bardanes Turcus (in 803). Theophanes, ed. de Boor, p. 479, has κατήλθεν ἐν τῇ Κίῳ τῆς Βιθυνίας εἰς τὴν μονὴν τοῦ Ἡρακλείου, which Cedrenus, ed. Bonn, II, p. 33, paraphrases as ἀπελθὼν ἐν τῷ Καταβολίῳ εἰς τὴν τοῦ Ἡρακλείου μονὴν γέγονε μοναχός. St.

<sup>10</sup> See my remarks in *Dumbarton Oaks Papers*, 13 (1959), p. 249 f.



had been previously subject to the Great Church, from which subjection it was liberated by Nicephorus Mysticus and made into a "peculiar" (αὐτοδέσποτον)<sup>16</sup> with appropriate rights over its *metochion* at Constantinople, the latter being dedicated to St. Bassian.<sup>16</sup> The once famous monastery had fallen on evil days and almost ceased to exist prior to Nicephorus' intervention on its behalf.<sup>17</sup> The latter obtained a memorandum (ὑπόμνημα)<sup>18</sup> from the Patriarch Constantine IV Chliarenos (1154–57) which was endorsed by the Emperor, and then proceeded to regain as much of the monastery's property as had been alienated. A grant of 100 nomismata per year was assigned to it. Nicephorus also initiated a building programme which he describes as

Agapetus sailed from Constantinople to Katabolos in order to reach his bishopric of Synaous (Simav) in Phrygia: Papadopoulos-Kerameus, *Varia graeca sacra* (St. Petersburg, 1909), p. 119. Katabolos is repeatedly mentioned in the Life of St. Eustratius, ed. Papadopoulos-Kerameus, Ἀνάλεκτα Ἱεροσ. Σταχυολογίας, IV (1897), pp. 377, 381, 383, 387, 390, 398, 399. The Saint went to Katabolos from the Bithynian Olympus in order to sail to Constantinople (p. 390); the crossing was by way of a place called the Anchorage of Triton (Τρίτωνος ὄρμος, p. 389). The same route (Constantinople — Triton — Katabolos) occurs in connection with a miracle of St. Nicholas: G. Anrich, *Hagios Nikolaos* (Leipzig-Berlin, 1913), I, pp. 195f., 273 (where Triton is called an ἀκρωτήριον), 413; metrical version by Nicephorus Callistus in Papadopoulos-Kerameus, Ἀνάλεκτα, IV, p. 362f. Triton, which seems to have been in the vicinity of modern Armutlu, is also mentioned as the place to which the Empress Theodote, wife of Constantine VI, fled in 797: Theophanes, ed. de Boor, p. 471. There was another Katabolos with a monastery of St. Zacharias in the vicinity of Constantinople: *Vita S. Danielis Stylitae*, ed. Delehaye, *Analecta Bollandiana*, XXXII (1913), p. 183f.; J. Mateos, *Le Typicon de la Grande Eglise*, I (Rome, 1962), p. 16; *Synax. eccles. Constant.*, ed. Delehaye, col. 15<sup>51</sup>. On the latter, see R. Janin, *Constantinople byzantine*<sup>2</sup> (Paris, 1964), pp. 145, 472; *Géographie ecclésiastique*, I/3 (Paris, 1953), p. 140, who places it near Sosthenion (Istinye) on the Bosphorus for reasons that are not entirely clear to me.

<sup>16</sup> A. Dmitrievskij, *op. cit.*, p. 724.

<sup>18</sup> *Ibid.*; cf. Miklosich and Müller, *Acta et diplomata*, III, p. 50 (A.D. 1202): τὰ οἰκήματα τοῦ δσίου Βασιανοῦ ἤτοι τοῦ μετοχίου τῶν Ἐλεγκῶν. On the monastery of St. Bassian, see R. Janin, *Géographie ecclésiastique*, pp. 65f., 114.

<sup>17</sup> A. Dmitrievskij, *op. cit.*, p. 716.

<sup>18</sup> V. Grumel, *Regestes*, No. 1044.

follows: "We have set up those parts that had fallen down, others we have propped up. Nay, we have also erected many splendid buildings from the foundations, at no small expense, and have encircled the original monastery with a secure enclosure."<sup>19</sup> The number of monks resident in the monastery and its *metochion* at Constantinople was fixed at twenty. Fishing was to be one of their occupations,<sup>20</sup> as was only natural in the case of a monastery situated on the seashore. The last article of the typicon ordains that the commemoration of the "ancient founders" (τῶν ἀρχαίων κτητόρων) should be celebrated without fail, but does not mention their names.<sup>21</sup>

Thus, while the date of the Kurşunlu church would accord very well with that of Nicephorus' foundation, some uncertainty remains. In the first place, Nicephorus does not state that he built the monastic church; second, his monastery was dedicated to the Theotokos, while the existing church, as we have said, was known in the nineteenth century as that of St. Abercius. The local traditions picked up a hundred years ago by Kleonymos and Papadopoulos, vague as they are, tell us at least that the existing church had something to do with a mediaeval monastery, while suggesting some discontinuity in its history. It may be, of course, that the monastery was during the Turkish period abandoned for a time and then revived under a different name.

Aside from the existence of its typicon, the monastery τῶν Ἡλίου Βωμῶν, τῶν Βωμῶν, τῶν Ἐλαιοβωμῶν, τῶν Ἐλεοβωμητῶν or τῶν Ἐλεγκῶν plays a not altogether negligible part in Byzantine history. Its name has been translated both as "Altars of the Sun" and as "Altars of Elijah" (presumably with reference to III Kings, 18: 31ff.). The former rendering appears to be the correct one,<sup>22</sup> while Eleobomoi probably represents

<sup>19</sup> A. Dmitrievskij, *op. cit.*, p. 717: τὰ καταπερόντα μέρη αὐτῆς ἀνορθώσαμεν, τινὰ δὲ καὶ ὑπεστηρίξαμεν οὐ μὴν ἀλλὰ καὶ ἕτερα πλείστα τε καὶ κάλλιστα ἐκ βάρων ἀνηγάραμεν, οὐ μετρίοις τοῖς ἀναλώμασι, καὶ φραγμὸν τῇ πρωτοτύπῳ μονῇ περιεθέμεθα ἀσφαλίστατον, etc.

<sup>20</sup> *Ibid.*, p. 737.

<sup>21</sup> *Ibid.*, p. 769.

<sup>22</sup> On the transformation of Helios into Elias, see, e.g., F. Dölger, *Παρασπορά* (Ettal, 1961), p. 64.

an attempt to Christianize a name that was too blatantly pagan. Grégoire's suggestion that Elegmi is the name not of the locality, but of the monastery, and that it refers to the Virgin's trial by water (ἐλεγμός = ἔλεγχις) does not carry conviction.<sup>23</sup> Nor can we attach any importance to the form Eleanai recorded by Kleonymos and Papadopoulos which, in any case, has no connection with a locality of the same name in Constantinople.<sup>24</sup>

The monastery of Elegmi first appears in history in the early ninth century.<sup>25</sup> The Life of St. Joannicius mentions its abbot Antony and its oikonomos Basil with reference to events of about the year 826.<sup>26</sup> It has even been suggested that the monastery was founded by St. Methodius, and this by combining two pieces of evidence of rather unequal value.<sup>27</sup> The first is contained in the *Menologium Basilianum* which states that during the iconoclast persecution, Methodius ἐν τῇ τοποθεσίᾳ τοῦ ὄρους τῆς ἐπισκοπῆς Χίου μοναστήριον κτίσας ἐκεῖσε προσεκαθέλετο.<sup>28</sup> Now, Χίου is probably a mistake

for Κίου (Gemlik),<sup>29</sup> but even so, the passage remains unsatisfactory: for what can be meant by the expression: "in the locality of the mountain of the bishopric of Kios"? Something like ἐν τοῖς ὄροις τῆς ἐπισκοπῆς Κίου ("within the boundaries of the bishopric of Kios") would make better sense, but this point can be settled only when we have a critical edition of the *Menologium Basilianum*. The second piece of evidence is that upon the deposition of the Patriarch John the Grammarian (843), the choice of his successor was referred to St. Joannicius, and the latter named Methodius "who is in banishment ἐν τῇ τῶν Ἐλεοβωμητῶν μονῇ."<sup>30</sup> The argument, therefore, runs as follows: If Methodius was relegated to a Bithynian monastery, is he not likely to have gone to the monastery which he himself had founded? To this conclusion, however, certain objections can be brought. First, that the *Vita* of Methodius does not speak of Elegmi at all, but mentions only the monastery of Chenolakkos, where Methodius started his monastic career and where he seems to have lived for a fairly long time.<sup>31</sup> Second, the whole story of Methodius' activities under the iconoclasts is extremely

<sup>23</sup> "Notes épigraphiques. XII. La famille des Kontostéphanes et le monastère d'Elegmi," *Rev. de l'Instr. publ. en Belgique*, LII (1909), p. 160. Note that the "patronal" feast of the monastery was, as might have been expected, that of the Koimesis: Typicon, ed. Dmitrievskij, p. 767.

<sup>24</sup> H. Grégoire, *op. cit.*, p. 159, wrongly identifies the Kursunlu monastery with the Eleanai of Constantinople. The latter was somewhere on the Galata hill: see R. Janin, *Constantinople byzantine*<sup>2</sup>, p. 456.

<sup>25</sup> V. Laurent, *Le corpus des sceaux de l'Empire byzantin*, V/2 (Paris, 1965), p. 171, points out that the acts of the Second Nicene Council (787) are signed by a Φίλιππος ἡγούμενος Βεόμων (sic) which may be a misreading of Βωμών (Mansi, XIII, col. 153C). This, if true, would indicate that the monastery already existed in the eighth century.

<sup>26</sup> ASS, Nov. II/1, pp. 360A, 406B.

<sup>27</sup> See J. Pargoire, "S. Méthode et la persécution," *Echos d'Orient*, VI (1903), p. 190, who rightly points out that if Methodius indeed founded Elegmi, he must have done so before 826, and probably before 815. B. Menthon, *L'Olympe de Bithynie* (Paris, 1935), p. 215, states that Methodius founded Elegmi as if this were a known fact. He does not realize, however, that Elegmi and "Autels d'Elie" were the same monastery: the former he places a short distance southwest of Gemlik (see "carte générale" at the end of the book), the latter at Kurşunlu (p. 53f.).

<sup>28</sup> PG, 117, col. 500A.

<sup>29</sup> As first suggested by M. Gedeon, *Βυζαντινὸν ἑορτολόγιον* (Constantinople, 1899), p. 113 note 30; so also J. Pargoire, *loc. cit.*

<sup>30</sup> *Vita S. Michaelis Syncelli*, ed. Schmit, *Izvest. Russk. Arkheol. Inst. v Konstant.*, XI (1906), p. 249f.

<sup>31</sup> PG, 100, col. 1245 D. There is some uncertainty concerning the situation of Chenolakkos. Nikodemos Hagiorites, writing in 1805 and possibly drawing on an authentic tradition, states that τὸ μοναστήριον τοῦ Χηνολάκκου εὐρίσκεται εἰς τὰ Μουντάνια: Συναξαριστῆς (Venice, 1819), II, p. 31 (Jan. 14). M. Gedeon, who was aware of Nikodemos' testimony ("Εγγραφὸι λίθοι καὶ κεράμια [Constantinople, 1892], p. 27), concluded nevertheless that Chenolakkos was at Constantinople (*Βυζαντ. ἑορτολόγιον*, p. 58). T. E. Evangelides, *Περὶ τινῶν ἀρχαιοτάτων βυζαντινῶν μονῶν ἐν Βιθυνίᾳ, Σωτήρ*, XII (1889), p. 154, places it at Triglia (Trilye) and identifies it with the Byzantine church in that town now serving as a mosque, but he probably does so because he confuses St. Stephen, founder of Chenolakkos, with St. Stephen of Triglia: cf. F. W. Hasluck, "Bithynica," *Ann. Brit. Sch. at Athens*, XIII (1906/7), p. 287; *idem*, *Cyzicus* (Cambridge, 1910), p. 59f. T. Evangelides' view is accepted by Pargoire, *EchOr*, VI (1903), p. 126. Finally, B. Menthon, *op. cit.*, p. 199, places Chenolakkos at Gölbaşı near a small lake between Bursa and Yenişehir.

obscure.<sup>32</sup> It is stated that after undergoing his famous confinement in a tomb, he was admitted, as a man of learning, to the imperial court and even accompanied Theophilus on campaigns. But if so, when was he relegated to Elegmi? Pargoire concludes rather cautiously that this happened upon the death of Theophilus.<sup>33</sup> In that case, however, "banishment" would hardly be the right word: Methodius might have retired to his monastery of his free will, but why should he have been banished by the regent Theodora? If he was indeed banished, then this must have happened while Theophilus was still alive, and in that case there may have been reason to shut him up in a monastery other than the one of which he was the patron. The problem, therefore, remains open.

The monastery of Elegmi is next mentioned in the Life of St. Eustratius, whose activity extended from the accession of Leo V (814) until some time in the reign of Basil I (867–886). It seems that the monastery was governed by Eustratius' brother, Nicholas, which is why the Saint had often occasion to visit it.<sup>34</sup> Once, while returning to Mt. Olympus from the monastery τῶν Βωμῶν, ἡ πρὸς τοῖς τοῦ Καταβόλου μέρεσιν διέκειται, Eustratius healed a deaf and dumb child.<sup>35</sup> After the Saint's death at Constantinople his body was first conveyed to the monastery of Elegmi and, while resting in the nave of the church, it healed another deaf and dumb child.<sup>36</sup> Thereafter the body was taken, by way of the hot springs of Prousa (modern Çekirge) to the Saint's own monastery, that of the Eunuchs (τῶν Αὐγάρου) on Mt. Olympus.

In the early tenth century we find the Patriarch Nicholas Mysticus writing a letter

<sup>32</sup> In addition to Pargoire's study quoted in note 27 *supra*, see art. "Méthode de Constantinople," by V. Laurent in *Dict. de théol. cath.*, X/2 (1929), p. 1597ff.; G. da Costa-Louillet, *Byzantion*, XXIV (1954), p. 454ff.

<sup>33</sup> *Loc. cit.* (note 27 *supra*).

<sup>34</sup> This is implied rather than explicitly stated by the *Vita Eustratii*, ed. Papadopoulos-Kerameus, Ἀναλ. Ἱεροσολ. Στρχ., IV, pp. 390, 397. The monastery τῶν Αὐγάρου, which was ruled by Eustratius, had a *proasteion* called τοῦ ἁγίου Ἀγαπίου at Katabolos: *ibid.*, pp. 377, 380.

<sup>35</sup> *Vita Eustratii*, p. 383.

<sup>36</sup> *Ibid.*, pp. 396–7.

of encouragement to the abbot (unnamed) τῶν Ἁλίου Βωμῶν.<sup>37</sup> In 921, Anastasius, sakellarios and master of the mint, who had been involved in a conspiracy against Romanus I, was relegated to the monastery of Elegmi, where he died.<sup>38</sup> In 961, after the conspiracy of Basil Peteinos had been exposed, Romanus Saronites, son-in-law of the Emperor Romanus I, fearing reprisals, distributed his wealth among his children and retired as a monk ἐν τῇ τῶν Ἐλεγμαῶν μονῇ, where he resided for a long time.<sup>39</sup> In the next century the monastery received an even more illustrious inmate, viz. the deposed and blinded Emperor Michael V (April 21, 1042).<sup>40</sup> At about the same time the abbot τῶν Ἁλίου Βωμῶν is mentioned in a letter of Nicetas magister.<sup>41</sup> Two lead seals of the monastery of the tenth-eleventh centuries are preserved: one is in the name of an abbot Clement, the other of an abbot Theodore.<sup>42</sup>

Two inscriptions that existed in the monastery at the end of the last century, but are now lost, shed a little light on its history after its restoration by Nicephorus Mysticus. The first, dated December 30, 1196, was the epitaph of an abbot John or Joachim, described as "archimandrite of Mount Olympus."<sup>43</sup> That the abbot of Elegmi should have

<sup>37</sup> *Ep.* 141, PG, 111, col. 368f.

<sup>38</sup> *Theoph. Cont.*, ed. Bonn, p. 400; Georgius monachus, ed. Bonn, p. 892.

<sup>39</sup> Cedrenus, ed. Bonn, II, p. 342f.

<sup>40</sup> *Ibid.*, II, p. 540.

<sup>41</sup> Sp. Lampros, Νέος Ἑλληνομνήμων, XIX (1925), p. 176.

<sup>42</sup> V. Laurent, *Corpus des sceaux*, V/2, Nos. 1249–50.

<sup>43</sup> First published with a facsimile of sorts by Kastriotes, *op. cit.* (*supra*, note 8), p. 83, who specifies that it was found by a peasant "in the ancient cemetery of the town." Republished by J. Pargoire in *EchOr*, IV (1900/01), p. 357ff. and by N. Beès in Ἀρχ. Ἐφημ. (1911), p. 97f., No. 1. The initial formula of the inscription (Ἀδελφοί μου πνευματικοί, μή μου ἐπιλάβεσθε, etc.) occurs on two other known epitaphs: 1. That of an abbot Antony, found on the Seraglio Point and now in the Archaeological Museum of Istanbul. See E. Unger, *Archäologischer Anzeiger* (1916), col. 25f., No. 28; 2. That of Stephen, metropolitan of Chalcedon, found in the martyrion of St. Euphemia and now in the Ayasofya Museum. See A. M. Schneider, *BZ*, XLII (1943), p. 183 and pl. vi; R. Naumann and H. Belting, *Die Euphemia-Kirche am Hippodrom zu Istanbul und ihre Fresken* (Berlin, 1966), p. 87f. and pl. 16a.

been the hierarchical head of all the monasteries situated in the region of Mount Olympus reflects the added prestige which his house must have gained. The second inscription, dated February 23, 1209, was the metrical epitaph of an Andronicus Kontostephanos, grandson of a Megas Dux and a relative of the Comnenian dynasty, who died as a monk under the name of Antony.<sup>44</sup>

Elegmi appears once again in connection

<sup>44</sup> First published by Phoibos, Greek consul at Bursa, in Πανδώρα, XIV (1863/4), p. 136f., with a facsimile of the first six lines. Text corrected by I. Sakkelion, *ibid.*, XVI (1865), p. 284f. Cf. E. Ioannidis, 'Ο ἐν Κων/πόλει Ἑλλήν. Φιλολ. Σύλλογος, III (1868), p. 83; I. Sakkelion *ibid.*, 'Αρχ. Ἐπιτροπή, suppl. to XIII (1880), p. 42f.; Kleonymos and Papadopoulos, *op. cit.*, p. 151; N. Bees, *Journal intern. d'archéol. num.*, X (1907), p. 354. Best ed. by H. Grégoire, *op. cit.*, p. 152ff., after a copy by G. Mendel. Grégoire discusses the identity of Andronicus Kontostephanos and comes to the conclusion that he was either the son or the nephew (the latter alternative appears the more likely to us) of the Megas Dux Andronicus Kontostephanos who was blinded by order of the Emperor Andronicus I (Nicetas Choniates, ed. Bonn, p. 346).

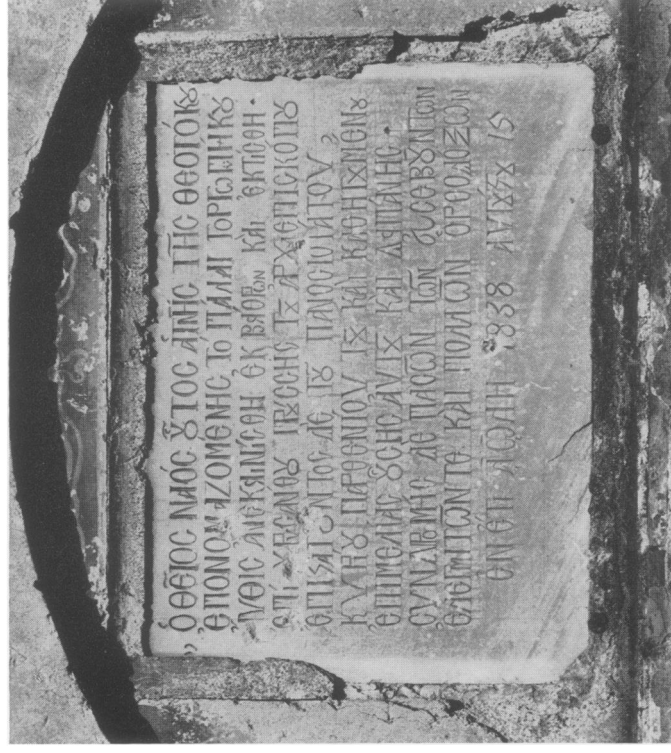
with the early stages of the Turkish conquest of Bithynia. About the year 1306 a certain monk Hilarion of the Peribleptos monastery went thither in connection with a *metochion* belonging to his house, organized a small military force, and chased the Turks away, for which action he was reprimanded by his abbot and by the patriarch. The Turks promptly counterattacked and destroyed the Christian population except for those who had taken refuge in the fort (presumably Peladarion).<sup>45</sup> After the Ottoman conquest the monastery disappears from view until 1652 when it is declared *stauropegiac* by a sigillion of the Patriarch Paisos I.<sup>46</sup> It remained in the hands of the Greek community until 1922.

<sup>45</sup> Pachymeres, ed. Bonn, II, p. 596f. Cf. G. G. Arnakis, *Οἱ πρῶτοι Ὀθωμανοί* (Athens, 1947), p. 150f.; R. Janin, *Géographie ecclésiastique*, p. 227f. Both these authors date the event to the year 1308.

<sup>46</sup> Sathas, *Bibl. gr. med. aevi*, III, p. 587: Σιγίλλιον περὶ τῶν χωρίων Τριγλίας καὶ Ἐλεγγῶν, ὅτι σταυροπήγια εἰσι, καὶ οὐχὶ ὑποκείμενα τῷ Προύσῃ, καὶ ὅτι ἐξαρχικῶς δίδονται τῷ πρωτοκωνάρχῳ Δημητρίῳ.



1. Kurşunlu, Church of Taxiarchs. Dedicatory Inscription

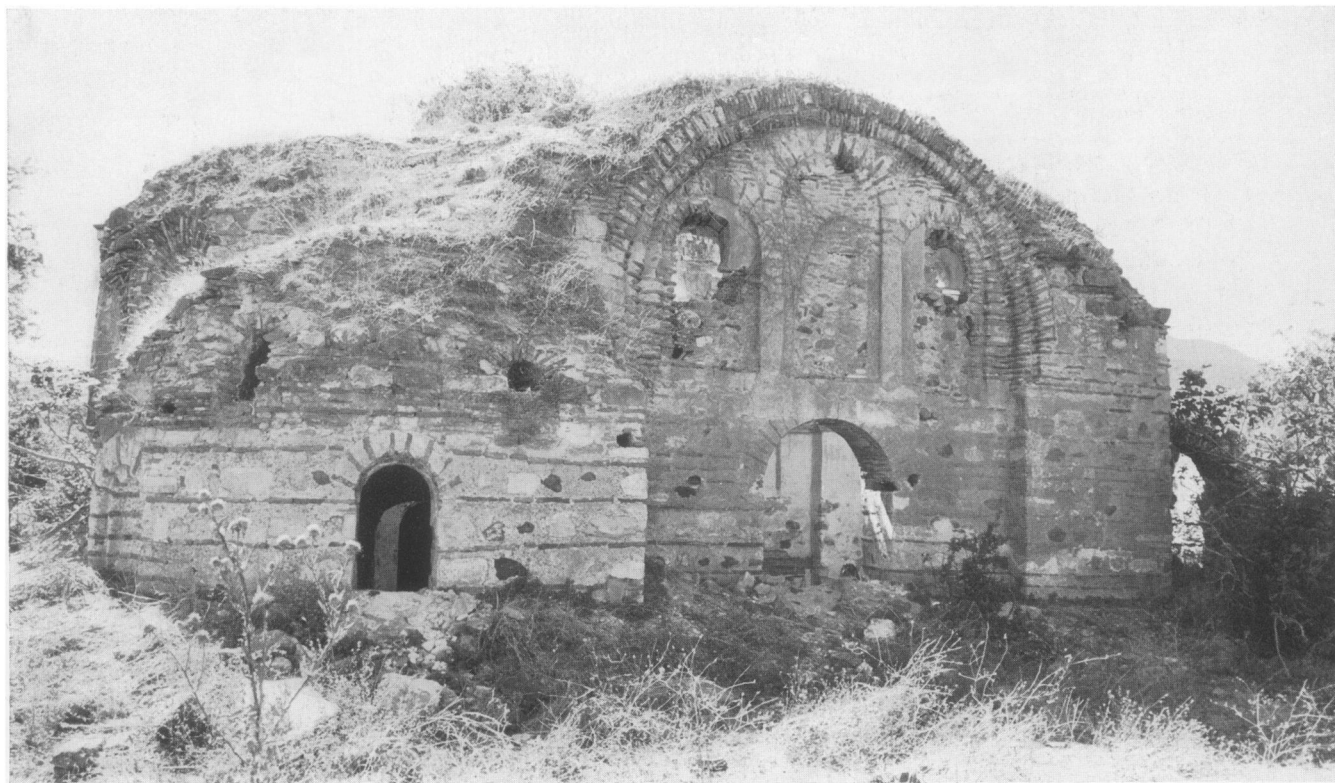


2. Kurşunlu, Church of Theotokos. Dedicatory Inscription

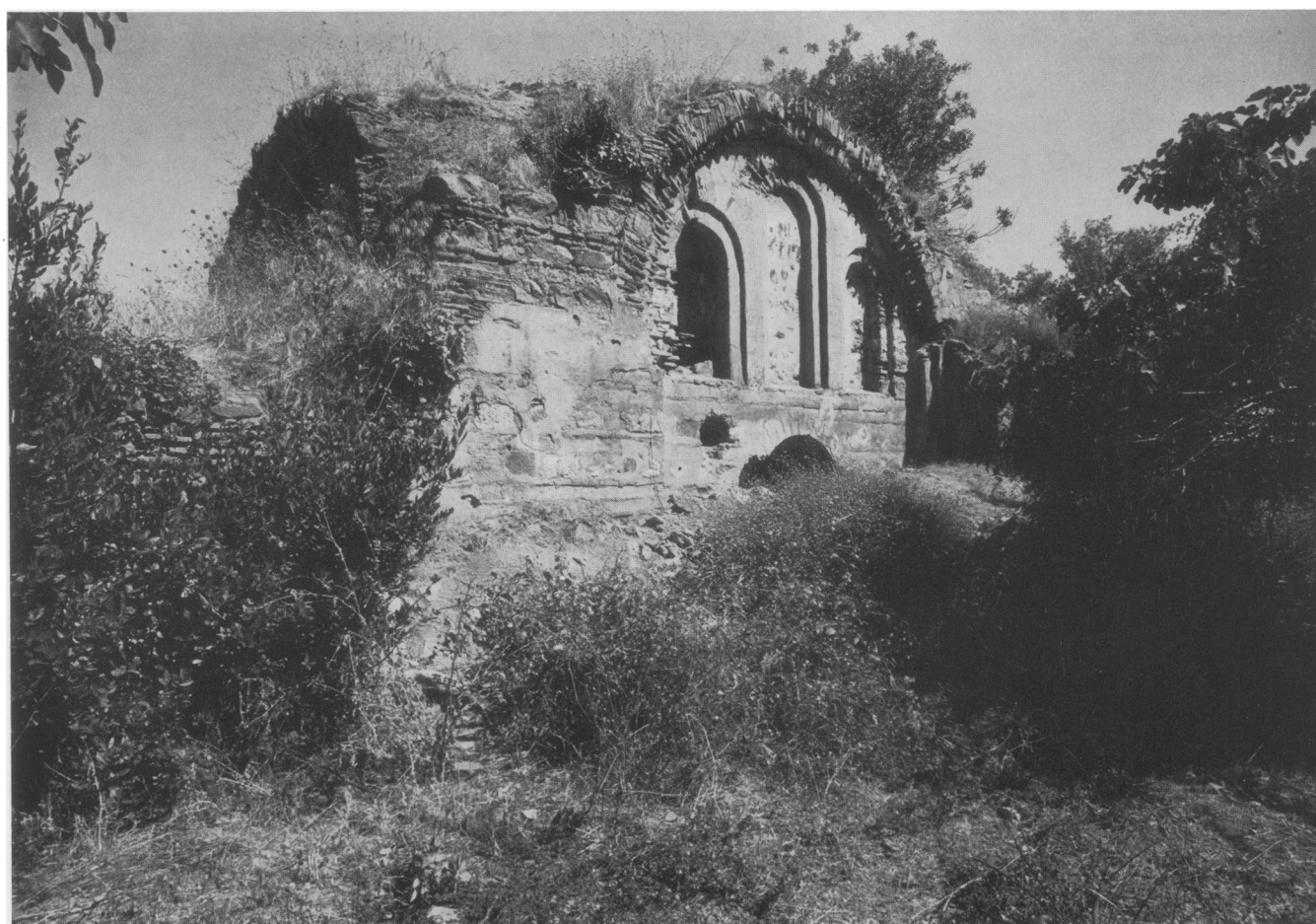


3. Kurşunlu, Church of Theotokos. Fragment of Carving





4. View from North



5. View from South

Kurşunlu, Monastery of St. Abercius



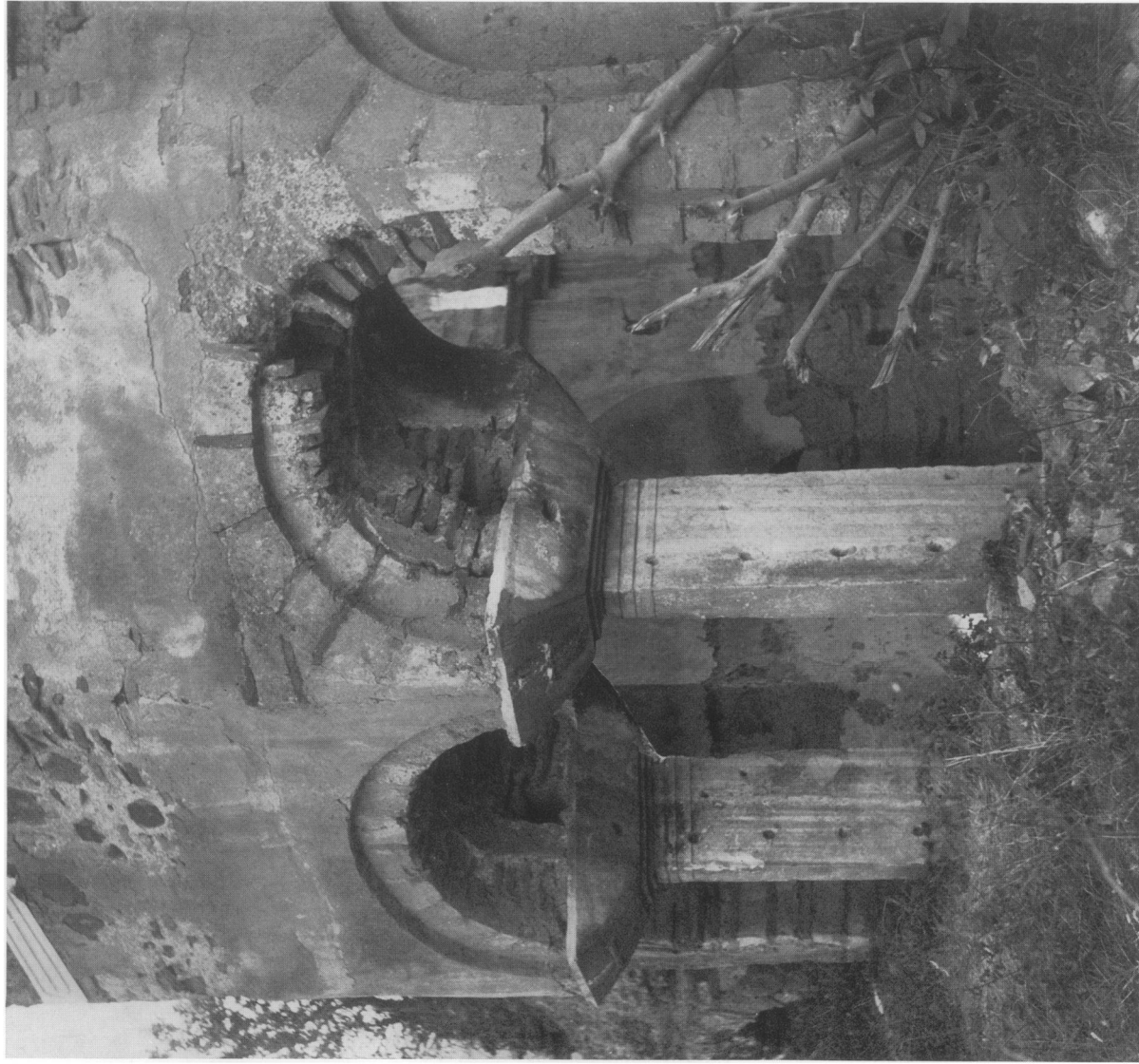
6. View from West



7. View from East

Kurşunlu, Monastery of St. Abercius





8. Exterior of Main Apse



9. Interior, looking East

Kurşunlu, Monastery of St. Abercius





10. Impost Capital



12. Cornice Block



11. Ionic Impost Capital



13. Capital of Comnenian (?) Date

Kurşunlu, Monastery of St. Abercius



14. Frescoes on Northwest Pier



15. Fresco in Passage Leading from Bema to Diaconicon